

1. Last week I taught in part 1Ti 1:2. When time expired we were studying the phrase "mercy and peace." After a brief review we will begin new material on page 3.
2. Before we resume that analysis you may want to use the provisions of 1Jo 1:9 by silently naming your sins to God as the Holy Spirit may or may not show.
3. Now that the decks have been cleared for action, let's take a look at an expanded translation of 1Ti 1:1.

**1Ti 1:1 Paul, an apostle of Christ Jesus, by the command of God the Father, our Savior and Christ Jesus our hope and guarantor of all that awaits us both in time and eternity,**

4. So far we have exegeted that portion of 1Ti 1:2 which in the KJV has been rendered "Unto Timothy, my own son in the faith: grace, ...," noting it might better be translated "**to Timothy my reliable student and mature son in the Christian faith: God's plan ...**"

5. The entire verse has been translated:

KJV- Sentence continues

1Ti 1:2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

6. And now for the phrase "mercy and peace."

MERCY AND PEACE **ΕΛΕΟΣ, ΕΙΡΗΝΗ**

1. **Eleos, Eirene** are better translated "God's plan in action and the peace and stability resulting from His plan."
2. **Eleos**, translated "mercy," is related to grace because it is God's plan in action. God's plan in action is "mercy" because of the grace gift of His uniquely- born Son. Without grace there is no mercy. As we will later see, the same is true for **Eirene**, translated "peace."
  - 2.1 **Eleos**, like **Charis**, is used by Paul to show why the Father is to be praised.
  - 2.2 We must be careful with the word "mercy." God is merciful only because His plus-righteousness is satisfied. He is therefore propitiated, conciliated, mollified and appeased.
  - 2.3 Without atonement by means of expiation there is no mercy. Christ's work satisfied

God's righteousness, thus God's justice was obligated to do what His righteousness demanded and that is called propitiation.

3. Three important Greek words are used to teach propitiation. They are **Hilasmos**, translated "propitiation"; **Hilasterion**, translated "mercy seat" or "atonement cover"; and **Hilaskomai**, translated "be merciful."

4. Last week we studied **Hilasmos**, usually translated "propitiation."

1Jo 2:2 And he is the "**propitiation**" for our sins: and not for ours only, but also for the sins of the whole world.

1Jo 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the "**propitiation**" for our sins.

4.1 I also taught a word study of **Hilasterion** by way of our tabernacle/temple schematic.

4.2 Last week we saw how the anonymous writer of the book of Hebrews, and Paul in his letter to the church at Colossae taught what the sacrifices did not do. (Heb 10:3-10 and Col 2:16-17)

4.3 As we noted last week, the sacrifices with their associated liturgy were only teachings aides. As Paul said, "a shadow of things to come."

5. And now for the word **Hilaskomai**, translated in Luk 8:13 "be merciful" and in Heb 2:17 "to make reconciliation."

Luk 18:13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God "**be merciful**" to me a sinner.

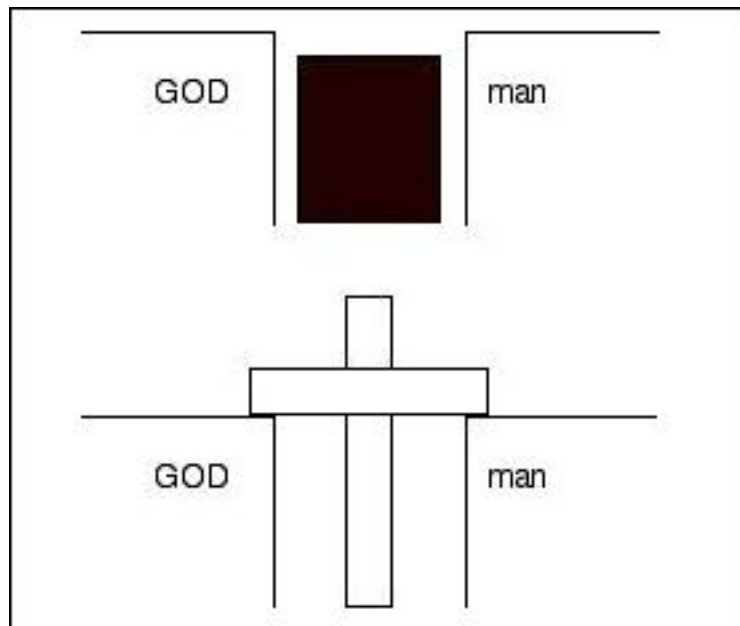
Heb 2:17 Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, "**to make reconciliation**" for the sins of the people.

5.1 Vines in his lexicon A Complete Expository Dictionary of Old and New Testament Words has written: "**Hilaskomai** the verb was used by the Greeks 'to make the gods propitious, to appease, propitiate.' The good will of the idolatrous gods of antiquity was something to be earned. Such use of the word is foreign to the Bible. It is never used of any act whereby man brings God into a favorable attitude or gracious disposition."

5.2 It is God who is "**propitiated.**" Through the "**propitiatory**" sacrifice of Christ, he who believes upon Him is by God's own act delivered from justly- deserved wrath and comes under the covenant of grace. Because of the work of Christ, God can act differently toward those who come to Him by faith. It is solely on the basis of the work of Christ that God is propitiated.

5.3 The work of Christ on the cross is therefore the means whereby the barrier which sin interposes between God and man is broken down. Sin therefore is no longer an issue.

5.4 The need for propitiation arose because of the holiness of God on the one hand and the sin of man on the other. The New Testament usage clearly indicates that Christ's death fully satisfied the demands of a righteous God. The great gulf that separated man from God was bridged by the cross.



6. Now let's see what we can learn about this word **Eirene**, translated "peace." **Eirene** appears in each of the books of the New Testament except First John. It is used to describe various types of peace:

- Harmonious relationships between men, Mat 10:34 and Rom 14:19

Mat 10:34 Think not that I am come to send peace on earth: I came not to send "**peace**," but a sword.

Mat 10:35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

Rom 14:19 Let us therefore follow after the things which make for "**peace**," and things wherewith one may edify another.

Rom 14:20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offense.

Rom 14:21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

- Harmonious relationships between nations, Luk 14:32, Acts 12:20 and Rev 6:4

Luk 14:31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

Luk 14:32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of "**peace**."

Acts 12:20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired "**peace**;" because their country was nourished by the king's country.

Acts 12:21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

Acts 12:22 And the people gave a shout, saying, It is the voice of a god, and not of a man.

Acts 12:23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

Rev 6:4 And there went out another horse that was red: and power was given to him that sat thereon to take "**peace**" from the earth, and that they should kill one another: and there was given unto him a great sword.

- Friendliness and prosperity in general, Acts 15:33, 1Co 16:11 and Heb 11:31

Acts 15:30 The men were sent off and went down to Antioch, where they gathered the church together and delivered the letter.

Acts 15:31 The people read it and were glad for its encouraging message.

Acts 15:32 Judas and Silas, who themselves were prophets, said much to encourage and strengthen the brothers.

Acts 15:33 After spending some time there, they were sent off by the brothers with the blessing of "**peace**" to return to those who had sent them ...

Acts 15:35 But Paul and Barnabas remained in Antioch, where they and many others taught and preached the word of the Lord, with many others also.

1Co 16:10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

1Co 16:11 Let no man therefore despise him: but conduct him forth in "**peace**," that he may come unto me: for I look for him with the brethren.

1Co 16:12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

Heb 11:31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with "**peace**."

- Freedom from molestation, Luk 11:21, 19:42; Acts 9:31 and 16:36

Luk 11:21 When a strong man armed keepeth his palace, his goods are in "**peace**:"

Luk 19:41 As he approached Jerusalem and saw the city, he wept over it

Luk 19:42 and said, "If you, even you, had only known on this day what would bring you "**peace**" -- but now it is hidden from your eyes.

Luk 19:43 The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side.

Luk 19:44 They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you."

Acts 9:30 Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.

Acts 9:31 Then had the churches "**rest**" throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

Acts 16:36 And the keeper of the prison at Philippi told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in "**peace**."

- Harmony between God and man, accomplished through the Gospel, Acts 10:36 and Eph 2:14-17

Acts 10:36 The word which God sent unto the children of Israel, preaching "**peace**" by Jesus Christ: (he is Lord of all:)

Eph 2:14 For Christ is our **peace**, who hath made both one, and hath broken down the middle wall of partition between us;

Eph 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making **peace**;

Eph 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Eph 2:17 And came and preached **peace** to you which were afar off, and to them that were nigh.

- A sense of rest and contentment, Mat 10:13, Joh 14:27 and Rom 8:6

Mat 10:13 And if the house be worthy, let your "**peace**" come upon it: but if it be not worthy, let your "**peace**" return to you.

Mat 10:14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

Joh 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Joh 14:27 "**Peace**" I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Rom 8:6 For to be carnally minded is death; but to be spiritually minded is life and "**peace.**"

Rom 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

Rom 8:8 So then they that are in the flesh cannot please God.

6.1 Any lesson on peace without mention of the faith-rest basics would be incomplete. Let's look at a few faith-rest passages.

End Lesson Taught 9-27-09